THE DIFFERING PRINCIPLES OF THE DEOBANDEES WITH THE AHLUL-HADEETH / SALAFEES

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Preface

Indeed all praise is for Allaah and may His peace and blessings be upon His last Prophet Muhammad (sal-Allaahu 'alayhe wa sallam) and upon the family of the Prophet and upon the noble Companions and upon all those who follow the Sunnah until the last day.

What is before the reader is the transcription of a talk by Shaykh Zubayr Alee Za'ee (hafidhahullaah) on one of the most deviant sects of the modern era; the Deobandees. The origins of this sect go back to 1867CE and the town of Deoband, Northern India, upon which the name is based.

This talk by the Noble Shaykh is on what differentiates the followers of this sect and the followers of the authentic Sunnah; the Ahlus-Sunnah wal-Jamaa'ah, the Firqat-un-Naajiyah, the Salafees, the Ahlul-Hadeeth. This topic is a very important subject due to the misconceptions and lack of knowledge that the general Muslims have of the Deobandees.

People of today often see them in their various guises as being callers to the Sunnah in both their action and their Da'wah. So we can find from them people on whom the Sunnah seems to be apparent in the way that they walk, act and conduct themselves. It is also falsely believed that these Deobandees are in many ways similar to and close to the Aqaa'id (Beliefs) of the Ahlul-Hadeeth.

However the truth, as the Shaykh elaborates, is very much different. For the Deobandees are a sect deeply engrossed in the heretical beliefs of Soofism and in showing blind partisanship to Imaam Abu Haneefah (rahimahullaah), though many of their beliefs and actions have no basis in Imaam Abu Haneefah's teachings.

We pray that Allaah, the Most High, makes this work a means of guidance for all the Muslims. We pray that Allaah makes it a source of strength for our Eemaan, for we illustrate this not with motivations of disunity or jest, but to differentiate the Sunnah from the vile innovations which are widespread in the Ummah.

We pray that Allaah, the Most High, makes this work a means to recognise the true people of Sunnah, those who do not give precedence to anything before Allaah and His Messenger, and to stick to it with their molar teeth.

For we do not expose evil for the sake of evil, but we expose it so as not to fall into it; for he who does not know the evil from that which is good will most certainly fall into it as Hudhaifah [Ibn Al-Yamaan] (radi-Allaahu 'anhu) said:

> "My companions used to learn good, while I used to learn evil." It was said to him: "What made you do such a thing?" He said: "Indeed, the one who learns the place of evil, avoids it."

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Introduction

Indeed all praise is for Allaah; we praise Him, we seek His aid, and we seek His forgiveness. And we seek refuge with Allaah from the evil of our souls and from our wicked deeds. Whomsoever Allaah guides none can misguide him and whomsoever Allaah misguides, none can guide. And I bear witness that there is none worthy of worship except Allaah Alone, without partner.

And I further bear witness that Muhammad is His true servant and Messenger, may Allaah the Exalted, bestow His peace and blessings upon him, upon his good and pure family, and upon all of his Noble Companions, and whoever follows them exactly in faith until the Day of Judgement.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾

"O you who believe! Fear Allaah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islaam (as Muslims) with complete submission to Allaah."[1]

يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ
وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ
وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ
رَقِيبًا ﴿١﴾

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you."[2]

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾
يُصْلِحْ لَكُمْ أَعْمَـٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ
ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

"O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the Truth. He will direct you to do righteous good deeds and will

[1] Soorah Aal-Imraan (3):102
[2] Soorah an-Nisaa' (4):1

forgive you your sins. And whosoever obeys Allaah and His Messenger (sal-Allaahu 'alayhe wa sallam), he has indeed achieved a great success."[3]

To proceed:

The most truthful speech is the book of Allaah and the best guidance is the guidance of Muhammad (sal-Allaahu 'alayhe wa sallam). The most evil of all affairs are the newly invented matters, for every newly invented matter (in religion) is a Bid'ah (innovation), and every Bid'ah is a going astray, and every going astray is in the Hell Fire.[4]

"O Allaah, send prayers[5] upon Muhammad and the family of Muhammad, just as You sent prayers upon Ibraaheem and the family of Ibraaheem. Verily, You are full of praise and majesty. O Allaah, send blessings upon Muhammad and the family of Muhammad, just as You sent blessings upon Ibraaheem and the family of Ibraaheem. Verily, You are full of Praise and Majesty.[6]

I seek refuge with Allaah from the accursed Devil.

[3] Soorah al-Ahzaab (33):70-71
[4] Known as the *"Khutbatul-Hajjah"*, the Sermon of Need, reported in An-Nawawee's explanation of Saheeh Muslim, Sunan Abu Daawood and Sunan Ibn Maajah.
[5] i.e. praise and exalt him (sal-Allaahu 'alayhe wa sallam) in the highest and superior of gatherings: that of the closet angels to Allaah.
[6] Reported by al-Bukhaaree and Muslim.

In the Name of Allaah, the most Merciful, the Bestower of Mercy

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّـٰدِقِينَ ﴿١١٩﴾

"O you who believe! Be afraid of Allaah, and be with those who are true (in words and deeds)."[7]

I, Zubayr Alee Za'ee, am addressing all those people, who believe in Allaah and His Messenger (sal-Allaahu 'alayhe wa sallam), or those who claim to believe in Allaah and His Messenger (sal-Allaahu 'alayhe wa sallam). Therefore today's lecture is for all those I have mentioned above. I request everybody to listen attentively.

One of my colleagues questioned me regarding the fundamental differences that the "Ahlul-Hadeeth" - the way of truth - has with the other groups, such as the Deobandees?[8]

There are basic issues which separate and distinguish the Ahlul-Hadeeth from the Deobandees, Bareilawees,[9] Mu'tazilah,[10] Jahmiyyah,[11] Murji'ah,[12] Khawaarij,[13] and Raafidah Shee'ah.[14]

It is apparent that this subject is very broad and to talk about all these deviant groups in one sitting is extremely difficult and cannot be done. From all these groups today, with the aid of Allaah, we shall talk about the Deobandees. This lecture, on the Deobandees, will be from amongst a series of lectures that we intend to do continuously, Allaah willing.

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[7] Soorah at-Tawbah (9):119.

[8] Deobandees: Darul-Uloom Deoband was established on 15th of Muharram 1283 A.H. corresponding to 3rd of May 1867 CE. Refer to their book *"Fakhrul-Ulema"* page 66 and 67. Its founders were Molvi Qaasim Nanotwee and Molvi Rasheed Gangohee. This group also calls to Shirk and Bid'ah and are Sufis like their brethren the Bareilawees.

[9] Bareilawees: A man named Ahmad Ridaa Khaan Bareilawee founded the Bareilawee sect. He was born on 14th of June 1865 corresponding to 10th of Shawwal 1272 A.H. in a city by the name of Bareilly in the province of Uttar Pradesh, India. He died on 25th of Safar 1340 A.H. corresponding to 1921 at the age of 68 at noon. The Bareilawees claim that they are followers of the Hanafee Madhhab. They are also extreme Sufis who propagate the belief of Shirk and Bid'ah.

[10] Mu'tazilah: They deny the Attributes of Allaah like the Jahmiyyah; they also deny the Vision of Allaah on the day of Judgement. They prefer reasoning as opposed to the hadeeth. They are the followers of Waasil bin Ataa who separated from the companionship of Hasan Al-Basree. There are 20 groups of Al-Mu'tazilah. Their original creed is still found these days.

[11] Jahmiyyah This sect of people came out in the last era of Umawi Empire. It belongs to "Jahm bin Safwaan" At-Tirmidhee. They deny the Names and Attributes of Allaah, similar to the extremists of the Murji'ah Jabariyyah.

[12] Murji'ah: They believe that Eemaan (faith) is the name of testimony of heart and confession through the tongue only. According to them actions through the limbs is not part of Faith. One group of them, the Karramiyah, says Eemaan is only confession of the tongue. The extremists of them say: "It is only the testimony of heart, and Shahadatain is not to be proclaimed." They say that committing sins does not harm Eemaan, and likewise good acts do not increase ones Eemaan.

[13] Khawaarij: They rebelled against Alee (radi-Allaahu 'anhu) when he accepted arbitration with Mu'aawiyah (radi-Allaahu 'anhu). These people gathered in a place named "Haroora" which is located two miles from Koofah and named Harooriyah in this respect.

[14] Raafidah Shee'ah: They are the extremist sect of the Shi'ite (Shee'ah) who gave up Zayd bin Alee bin Hussain when he showed love for Abu Bakr and Umar (radi-Allaahu 'anhum). They disregarded him in Koofah.

Many of you will be aware that even regarding the Deobandees it is extremely difficult to discuss and present all the issues with their evidence relating to them, and also to elaborate on them and explain them in one sitting. The Deobandees are a sect of Islaam that was established (began) in the year 1867 C.E. at a town by the name of Deoband in India. Its founder was a man by the name of Muhammad Qaasim Nanotwee.[15] The other founders of this sect include Rasheed Ahmad Gangohee[16] and Hajji Imdaadullaah,[17] who is famously known amongst the Deobandees as "Muhaajir Makki."[18] And amongst us (the Ahlul-Hadeeth) he is known as "Mafroor Makki."[19] The establishment of this sect commenced with a Madrassah (Islaamic School) in the town of Deoband. After this establishment the Deobandees spread as different groups with different identities. And in this current time of ours we have many branches of the Deobandee sect. For example:

- Jamaatut-Tableegh
- Sipaa'ee Sahaabah
- Hayaatee Deobandee
- Mamaatee Deobandee
- Ishatut-Tawheed Was-Sunnah
- Jamaati Islaami
- Huq Chaar Yaar
- Fadhlur-Rahman Group
- Taalibaan
- Jaishai Muhammad etc.

My lecture today is also addressed to these groups.

The Ahlul-Hadeeth differs with the Deobandees on many issues. These differences include matters relating to Aqaa'id (Beliefs), Usoolud-Deen (Fundamentals of the Religion), Ahkaam (Rulings) and Masaa'il (Religious Issues). From amongst these differences I shall discuss the issues pertaining to Aqaa'id and Usoolud-Deen. Every issue that shall be discussed will be referenced from their books that are present in front of me. If you require further clarification you may verify, read, and check the references that I quote, yourselves.

So we, the Ahlul-Hadeeth, differ with the Deobandees on 14 fundamental issues:

1. Deobandees believe in the concept of *Wahdatul-Wujood* (Unity of Allaah's existence, Allaah being everywhere).
2. Deobandees believe the creation (Makhlooq) to be "*Mushkil-Kushaa*."[20]
3. Deobandees acknowledge (accept) grave worshipping.
4. Deobandees are impudent/insolent/audacious toward Allaah and His Messenger (sal-Allaahu 'alayhe wa sallam).

[15] Muhammad Qaasim Nanotwee (d. 1879): The founder of Darul-Uloom, Deoband. He gave an oath of allegiance to Hajji Imdaadullaah.
[16] Rasheed Ahmad Gangohee (d. 1908): He was a leading Deobandee scholar who also gave an oath of allegiance to Hajji Imdaadullaah.
[17] Hajji Imdaadullaah (d. 1899): Highly revered spiritual guide of the Deobandees. He was the spiritual guide of Ashraf Alee Thanwee, Qaasim Nanotwee and Rasheed Ahmad Gangohee.
[18] Muhaajir Makki: The one who migrated to Makkah.
[19] Mafroor Makki: Fugitive Makki.
[20] *Mushkil-Kushaa*: A Persian and Urdu word translated as Remover of all difficulties.

5. Deobandees believe that it is an obligation (Waajib) to blindly follow one of the four Imaams (Taqleede Shakhshee), individual concrete blind following.
6. Deobandees adopt excessively high exaggeration toward their Imaam and elders.
7. Deobandees defend the Mirza'ees/Qadiyanees.[21]
8. Deobandees believe telling lies as being permissible.
9. Deobandees were supporters of the British Government.
10. Deobandees distort/alter/change/tamper with the Qur'aan and Ahaadeeth.
11. Deobandees insult and defame the Muhadditheen (scholars of Hadeeth) and scholars.
12. Deobandees reject Saheeh Ahaadeeth (Authentic Narrations).
13. Filthy verdicts pertaining to the Deen can be found in their highly esteemed books of Fataawa.
14. All other issues relating to the Deobandees that have not been mentioned.

So we intend to discuss the above mentioned issues, with the aid of Allaah, on different occasions and in various different gatherings.

[21] Qadiyanees: a sect outside the fold of Islaam who regard Ghulam Ahmad Qadiyanee as being a prophet.

WAHDATUL-WUJOOD

Today I intend, with the permission of Allaah, to discuss the issue of *Wahdatul-Wujood* being the concrete belief of the Deobandees.

I have a book that is attributed to Hajji Imdaadullaah by the name of *"Kuliyate Imdaadiyyah."* This book has been published by the Deobandee publishers of Karachi, Urdu Bazaar, Karachi no.1, Pakistan, by the name of *"Darul-Ishaat."* I would like to quote to you the position, status and the great rank Hajji Imdaadullaah has amongst the Deobandees.[22]

Hajji Imdaadullaah was the Peer (Shaykh in Sufism) of Muhammad Qaasim Nanotwee, Rasheed Ahmad Gangohee, and Ashraf Alee Thanwee[23].

On page 203 of the book *"Kuliyate Imdaadiyyah"*, the following has been written regarding the status of Hajji Imdaadullaah:

> "Hazrat Imaamul-Arefeen,[24] Muqadamur-Raseekheen,[25] Saraajul-Awliya,[26] Taajul-Kubra,[27] Zubdatul-Waseeleen,[28] Qudwatul-Kameleen,[29] Shaykul-Masha'yeekh,[30] Sayyidus-Saadaat,[31] Junayduz-Zamaan Baa Yazeede Dawraan,[32] Sayeede Wa Sanadee Wa Moa'tamadee,[33] Wa Mustanadee,[34] Zakhiratu Yawmee Wa Ghadee,[35] Makaanur-Ruhee Min Jasadeeh,[36] Hazrat Murshidunaa Wa Mawlaanaa,[37] Al-Hafiz, Al-Haaj,[38] As-Shah,[39] Muhammad Imdaadullaah Al-Muhaajir,[40] Thanwee Mawladan,[41] Al-Makki Mureedan,[42] Al-Faarooqee Nasaban,[43] Al-Hanafee Madhaban,[44] As-Sufee Mashraban,[45] AdamAllaahu Ta'aala."[46]

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[22] The Shaykh is emphasising the importance of the allegiance the Deobandees had in referring to Hajji Imdaadullaah on the issues of their Deen, especially their Aqeedah.

[23] Ashraf Alee Thanwee (d. 1943): He gave an oath of allegiance to Hajji Imdaadullaah and was the author of many books like, *'Bahishti Zewar'* and *'Tafseer Bayanul Qur'aan'*. He named many of his books after his Peer, Hajji Imdaadullaah.

[24] The Imaam of Gnostics. In Sufi terminology Areef means: someone with direct knowledge of Allaah.

[25] The one who is promoted over those firmly grounded in Sufism.

[26] The lamp of the friends of Allaah (friends of Allaah here is referring to the great Sufis).

[27] The sovereign, authority, crown over the elder, major Sufis.

[28] Zubdaa literally meaning: cream. Here it means: Best, Choicest of the Unionists.

[29] The example of the perfectionists' gnosis's.

[30] The Shaykh of all the Sufi Shaykhs.

[31] Sayyid: self-dependent or dependent. It also means a descendent of the Prophets family and chieftain. Saadaat: descendents of the Prophet's family through Faatimah (radi-Allaahu 'anhaa). Here it could be referring to all those that were alive at the time of Hajji Imdaadullaah and were the descendants of the Prophet's family, Hajji Imdaadullaah was their leader and Allaah knows best.

[32] The famous Sufi Junayd Baghdaadee of his time, with the increasement of being the one of his time.

[33] Our Leader, and our authority, and our trustworthy one.

[34] Our reliant and authoritative one.

[35] Our treasure of today and tomorrow.

[36] The station of spiritual knowledge being the place of his soul and body.

[37] The respectful, our religious leader, our spiritual guide.

[38] The Haafidh and the Hajji.

[39] The regal one.

[40] Muhammad Imdaadullaah, the immigrant.

[41] Born at a place called Thanabaa, Uttar Pradesh, India.

[42] Converting as a Makki whilst being spiritually (Sufi) nourished.

[43] Being from the family of Faarooq in lineage.

[44] A follower of Abu Haneefah in Fiqh.

The Deobandees also call Hajji Imdaadullaah "Shaykh ul-Arab wa Ajam.[47] Now listen to the belief of the Deobandees. In the same book[48] a question in the Persian language can be found.

The question is:

> "It has been narrated that someone has claimed that Molvi Qaasim (Nanotwee) opposes the Aqeedah of *Wahdatul-Wujood* (Unity of Existence, Allaah being everywhere) and says that the adherer to the above Aqeedah is a heretic and an infidel."

Hajji Imdaadullaah gave the following answer:[49]

> "The concept of *Wahdatul-Wujood* is correct and the truth, regarding which there is not an element of doubt, Faqeer[50] wa Mashaykh Faqeer[51] and all those who have taken allegiance (Sufi Bay'ah) from the Faqeer,[52] every single one of them believe this. Molvi Qaasim Sahib (deceased), Molvi Rasheed Ahmad Sahib, Molvi Muhammad Yaaqoob Sahib, Molvi Ahmad Hasan Sahib etc, are this Faqeer's dear ones, they have ties with the Faqeer, and have never opposed the beliefs of this Faqeer, and have never opposed the "Mashrabee Mashaykh" [53] and will not conduct a path/course of their own."

From the above reference, which I quoted to you, we come to understand that Hajji Imdaadullaah, Molvi Qaasim Nanotwee, Molvi Rasheed Ahmad Gangohee and all the scholars that were their disciples, every single one of them, acknowledged and believed in the concept of *Wahdatul-Wujood.*

I have another book in my hand by the name of *"Imdaadul-Mushtaaq Ilaa Asharafil-Akhlaaq."*[54] The author of this book was Molvi Ashraf Alee Thanwee. It has been written in this book:

> "One day one person asked regarding the question of *Wahdatul-Wujood*. It was said that the concept of Wahdatul-Wujood is correct and the truth. It is in accordance with reality / confines with reality and there is no doubt regarding this issue. And all the Mashaykh believe in this concept, **but there is no saying or affirmation upon it**, but there is a transient inward state and attestation toward it."

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[45] Sufily cherished.
[46] A supplication.
[47] This can be found in numerous books of the Deobandees.
[48] *Kuliyate Imdaadiyyah* pg. 218-219.
[49] The answer was given in the Persian language, and the Shaykh has used the Urdu translation of the above quote from the book of the Deobandees known as *"Shama'eem-Imdaadiyyah"* page 32, which is also a book of Hajji Imdaadullaah. Madni Kutub Khaana, Multan, Pakistan, has published it. This sort of precaution adopted by the Shaykh is to show that the Salafees are very precise when quoting references and also so the Deobandees can not make any excuses when the evidence is established against them.
[50] An adherer to a Sufi spiritual tradition.
[51] The Sufi Shaykhs of a Faqeer.
[52] Hajji Imdaadullaah is referring to himself here.
[53] The cherished way of the Sufis.
[54] Page 31, narrative story (Hikaayah), reference no. 10.

So from this narration we see Molvi Ashraf Alee Thanwee and his Shaykh Hajji Imdaadullaah affirm that the concept of *Wahdatul-Wujood* is entirely correct.

After knowing this, let us refer to the lexicons to understand what *Wahdatul-Wujood* means linguistically. The explanation that can be found regarding this is:

> "Whatever exists in the entire universe, it has no existence, and whatever exists then it is none other than Allaah."

This means that everything that is visible to the naked eye is nothing but Allaah; there is no distinction between the creator and the creation. The example that can be found regarding *Wahdatul-Wujood* is:

> "The example of *Wahdatul-Wujood* is like an ocean, and the bubbles are the human beings and all other things that exist, so the example of Allaah is like the ocean and the example of the creation is the example of the bubbles."

It is obvious and apparent that bubbles are a part of the ocean and it is also regarded as water. So from the above examples the Deobandees abolish the belief that there is a distinction between the Creator and the creation. They have innovated the concept of *Wahdatul-Wujood*, a concept that is neither established from the Qur'aan, the Sunnah, the Companions (radi-Allaahu 'anhum ajma'een), the Taabi'een, those who came after the Taabi'een, nor from any of the Imaams of Sunnah.

It must also be noticed that to adhere to such a belief obliges the human being to believe in the concept of *Hulool*[55] being attributed to Allaah with His creation. (We seek refuge from Allaah from such a heretical, filthy and evil belief).

So O dear Muslim you have come to know that the Deobandees belief in the concept of *Wahdatul-Wujood* necessitates the concept of *Hulool*, which is for Allaah to indwell in all things and to be part of them, and this is a belief that has been innovated by them and we seek refuge from Allaah!

So now let us refer to their books. In *"Imdaadul-Mushtaaq"*[56] it has been narrated that Hajji Imdaadullaah said:

> "Some of the things that happen at the two holy mosques[57] are wonderful and pleasing. The concept of *Wahdatul-Wujood* is exceedingly commissioned amongst the people. When I visited Masjidul-Qubaa at Madeenah I saw a man that was indulged in sweeping the floors. After I had finished visiting the mosque (leaving the mosque), and was intending to wear my shoes I heard him say, 'Yaa Allaah, Yaa Mawjood' and there was another person who was present outside the mosque and he was saying, 'He (Allaah) is everywhere (and present in everything).' After hearing him I perceived another transient inward state."

[55] *Hulool*: Indwelling and incarnate in everything.
[56] Page 59, ref. no. 151.
[57] The two holy mosques: Masjid ul-Haraam in Makkah and Masjid un-Nabawee in Madeenah.

So we come to know from this statement that the concept propagated and defended is that Allaah is indwelling in everything that is existent and being. This is explicitly clear. (We seek refuge with Allaah). And for Allaah to be in everything and every where, necessitates *Hulool* which is the prime essence of the concept of *Wahdatul-Wujood*.

This aqeedah of *Wahdatul-Wujood* was of Ibn Arabee[58] and Hussain Ibn Mansoor[59] and it is for this reason that the scholars of Ahlus-Sunnah have made takfeer upon Ibn Arabee, calling him a Heretic and a disbeliever. The scholars of Ahlus-Sunnah have written many books against him.

The Deobandees on the other hand defend and praise Ibn Arabee and regard him to be a good person, calling him "Shaykh ul-Akbar."[60] The evidence for this can be found in one of the fundamental books of the Deobandees titled *"Shama'eem Imdaadiyyah"*[61] where Ibn Arabee is praised and defended.

Regarding Hussain Ibn Mansoor Al-Hallaj, who used to claim and call himself God and for this Kufr belief was executed, the Deobandees praise him in a book titled *"Qasasul-Akaabir"*,[62] written by Molvi Ashraf Alee Thanwee.

They also praise him in another book by the name of "Seeratai Mansoor Hallaj", which has been published by "Maktabaa Darul-Uloom Karachi". The author of this book is Zafar Ahmad Uthmanee and he wrote this book under the supervision of Ashraf Alee Thanwee.

So O Muslim! How astonishing it is that these Deobandees have written a whole book of 288 pages on the biography of a Heretic who called himself Allaah, who believed in the concept of *Wahdatul-Wujood*. If you do not believe what I am telling you, then you may see for yourselves.

I have another book by the name of *"Tazkeeratur-Rasheed"*,[63] which is a biography of Molvi Rasheed Ahmad Gangohee, written by Muhammad Aashiq Ilaahi Meerathee. He was the student of Rasheed Ahmad Gangohee. Even in this book you can find an explanation of the adherence of the Deobandees on the concept of Wahdatul-Wujood that they believe in this false aqeedah.

In this book it has been written that a person by the name of Zaameen Alee Jalalabadee was an adherent of the aqeedah of Tawheed. After this an incident is mentioned in this book about him (Zaameen Alee Jalalabadee).

> Once a person by the name of Zayd Majdah asked Maulana Khaleel Ahmad Sharanpuree, 'What sort of a person was Hafiz Maindoo Shaykhpuree?' Maulana Khaleel Ahmad Saharanpuree replied, 'He was surely a Kaafir (disbeliever).'

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[58] Ibn Arabee: His full name is Muhyi ad-Din Muhammad Ibn Alee al-Hatimee at-Ta'ee. He was a Sufi mystic born in Murcia, Spain in 560 A.H/1165 C.E. He died in Damascus in 638 A.H 1240 CE.

[59] Hussain Ibn Mansoor: His full name is Hussain Ibn Mansoor, Abul-Mugheeth Al-Hallaj. He was born in about 244 A.H. near al-Bayda in Fars and raised in Wasit, Iraaq. He was executed in Baghdaad in the year 309 A.H.

[60] The greatest Master.

[61] Page 33.

[62] Page 133.

[63] *Tazkeeratur-Rasheed*, volume 2 page 242, published by *"Idaraa Islamiyyat"*, Anarkalee, Lahore, and is a famous book of the Deobandees.

> After that Maulana Khaleel Ahmad Saharanpuree smiled and said:
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> "Zaameen Alee Jalalabadee was an adherent of the aqeedah of Tawheed. In the city of Sharanpur, India, Zaameen Alee Jalalabadee had many prostitute disciples. Once he was visiting Sharanpur and was staying at a prostitute's house. All the prostitutes that were his disciples came to visit their Shaykh Zaameen Alee Jalalabadee except one prostitute. The Shaykh asked, 'Why did she not come?' The other prostitutes replied that we urged her to come with us to visit you but she refused by saying that I am a very sinful and humiliated person and can not come. How can I come in the presence of such a noble Shaykh? I am not worthy of visiting this noble Shaykh. When Zaameen Alee heard this he urged the other prostitutes that they should bring her to him.
>
> Finally the prostitutes brought this sinful and humiliated prostitute in the presence of the Shaykh. Then the Shaykh asked her, 'Why did you not come with them?' The prostitute replied: 'I was shy of humiliation that how could I visit such a noble Shaykh?' The Shaykh replied: 'Why are you shy because of this? Do you know who performs this act (prostitution)? And who makes you perform this act? Then know that it is He!' When the prostitute heard this nonsense she was like burning fire and became extremely angry and said: 'I may be a sinful and humiliated person but a person like you who is a Shaykh I would not even urinate on your face.' The Shaykh was humiliated and she stood up and went away."

So did you see O Muslim! In this reputable book of the Deobandees a prostitute is being informed that the one that performs and lets you do the act is none other than Allaah.

This is the aqeedah of *Wahdatul-Wujood* that has been refuted by the noble scholars, those who have made Takfeer upon those that adhere to it. And from this corrupt aqeedah of *Wahdatul-Wujood* the distinction between the creator and the created is annihilated and abolished.

Fazaale-Sadaqaat is the manual of Jamaatut-Tableegh, which consists of two parts. The edition that I have has been printed by *"Darul-Ishaat"*, Karachi. The author of this book is Zakariyyah Khandelvee[64] who has narrated in his book an incident from "*Makaateeb-Rasheediyyah."*[65]

> "For me to state a lot would be rude and an insolent act. O Allaah forgive me for what has been written was under the guidance of this saint. I am a liar, I am nothing, there is only your shadow, there is only your existence, what am I? I am nothing? And what I am you (Allaah) are also (the same), and me and you (Allaah) associate into one another. Wasalaam! 1306 A.H."

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[64] Zakariyyah Khandelvee: The son-in-law of Muhammad Ilyas, the founder of Jamaat-ut-Tableegh, and the author of *Fazaail-e-Aamaal*. He was well acquainted with Soofism and was given the Khilaafah of all four Soofee Tareeqahs by Khaleel Ahmad Saharanpuree.

[65] This was a letter written by Rasheed Ahmad Gangohee to his Shaykh Hajji Imdaadullaah. You can also find this letter in *Makaateeb-Rasheediyyah* page 10. It has been published by *"Maktabah ul-Madaneeyah"*, Urdu Bazzar, Lahore, Pakistan.

So do you realize O Muslim! What he is saying is that Rasheed Ahmad Gangohee and Allaah are exactly the same, and to differentiate him from Allaah is an act of shirk upon shirk.

In *"Shama'eem Imdaadiyyah"* Hajji Imdaadullaah has narrated a question from a person. This person asked Hajji Imdaadullaah about the things that you have written in your book *"Ziyyaul-Quloob"* such as:

> "To differentiate between the worshipper and the Worshipped (Allaah) is an act of Shirk."

So the person said:

> "From what I understand is that it is established that to differentiate between the worshipper (slave) and the worshipped (Allaah) is an act of Shirk."

Hajji Imdaadullaah gives the answer saying:

> "That there is no doubt regarding this that I (Faqeer) have written all this in my book *'Ziyyaul-Quloob'*."

So O Sunni! Do you not see that Hajji Imdaadullaah the Shaykh of Ashraf Alee Thanwee and Rasheed Ahmad Gangohee does not deny or reject or say that it is incorrect to believe in the above doctrine that differentiating between the worshipper and the worshipped is an act of Shirk?

Believing in the aqeedah of *Wahdatul-Wujood* necessitates that there be no difference between Allaah and His creation. And you have witnessed this by knowing about the incident of the prostitute who would fornicate and Hafiz Zaameen saying to her that it is Allaah that makes you do it and it is He also who does this act. (We seek refuge from Allaah from such disgusted beliefs).

Because of the aqeedah of *Wahdatul-Wujood* people started to call themselves Allaah. For example Hussain Ibn Mansoor Al-Hallaj was executed because he believed in the concept of *Wahdatul-Wujood* and declared himself to be Allaah.

In *Qaasasul-Akabeer*[66] by Ashraf Alee Thanwee it is said that Shaykh Gangohee used to say:

> "If I were alive at the time when Mansoor Hallaj was alive I would have never participated in signing the Fatwa for the execution of Mansoor Hallaj."

O brother and Muslim do you know why Rasheed Ahmad Gangohee, the great Shaykh of the Deobandees, would not participate? The answer is simple. The aqeedah of Mansoor Al-Hallaj and Rasheed Ahmad Gangohee was one and the same. So how could he permit the Fatwa of executing Mansoor Al-Hallaj?

We Salafees are free from the Deobandees, those who do not reject the concept of *Wahdatul-Wujood*, but rather defend it. We have no relationship with these people; we do not co-operate or make ta'aawun with them in any matters of the Deen. We do not hold it permissible to pray

[66] Page 133 a compilation of lectures by Ashraf Alee Thanwee.

Salaah behind their Imaams, nor will we ever give them a chance to come to our Masaajid and propagate their filthy beliefs. They will not be given the chance to deceive the common layman with their apparent appearance to be good and their inner belief to be as we have mentioned.

Aqeedah is the major ikhtilaaf (difference) we have with the Deobandees. The aqeedah of the elders of Deoband, like we have mentioned above, was to defend and propagate the aqeedah of *Wahdatul-Wujood* and oppose and wage war against Ahlus-Sunnah who oppose them and refute them openly for the general public to be aware and know the reality.

As for the Deobandees of today then they love these Shaykhs, they publish their books and are holding on to them with their molar teeth, they propagate their knowledge, they refer to them as Imaams and Mujadids, so for this reason logically how can we be with them? We are free from all of them whether it is the elders or the Deobandees of today.

We suffice here with the permission of Allaah on the first differing principle we have with the Deobandees on aqeedah, which we have clarified is *Wahdatul-Wujood*. We could have continued with more references and clarification but due to the short time we stop here. The Ulamaa of Ahlul-Hadeeth have written numerous books on the refutation of the Deobandees. And may Allaah guide us all to the truth, according to the understanding of the Salaf.